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JENNETTE EVANS MCKAY

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CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

"The Cost of Freedom" and other patriotic features. Old Blindeye, The Good Ox—Marie Larsen. Prairie Friends—Elvina Pennell. True Stories of Pioneer Days. Our Young Writers and Artists. Horror in the Nursery—Judith Crist.

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach

according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland

Contributing Editor: Wendell J. Ashton; Editorial Secretary: Lois Clayton

Individual Morality; Group Immorality;

MILTON BENNION

H EADLINES in newspapers often give the impression that moral depravity is a common characteristic of mankind. Is this because kindness and personal integrity are too general to make news, while the reverse is unusual and therefore suitable copy for news columns? In their personal relations with neighbors and associates in business and the professions most people doubtless find a predominance of kindness and integrity. Why then so much cruelty and infidelity in the relations of large organized groups? Is it not because group morality lags far behind individual morality? In the matter of strict business honesty, for instance, it has too often been the practice for persons who were generally honest when dealing with other individuals to be very indifferent to truth when dealing with a large corporation, such as a railroad. This is so common that a conductor is sometimes surprised when

collecting fares from a large family with children, to find that children over twelve years have full fare tickets and that five- and six-year-olds have tickets at all. A conductor on a cross country train was once heard to say to the head of a family, "You are pretty well ticketed, aren't you?" The reply was, "I don't want to cheat the railroad." The conductor responded, "You are one in a million. You ought to be in Congress."

Managers of places of amusement where one-half rates are allowed for children must sometimes marvel at the abnormal size of some of the children. This laxness in moral standards is, however, most manifest in international diplomacy; not that all diplomats are dishonest, but when diplomats of a rival state are, it follows that no one concerned can have confidence in any contracts that may be made. Treaties written for temporary advantage, but to become "scraps of paper" whenever any advantage can be gained by so regarding them, are, of course, worthless. This is one reason why international law, so called, is thus far ineffective in settlement of international disputes.

Unfortunately, there is sometimes the same lack of fidelity in case of administration and observance of domestic laws and constitutional provisions for protection of all citizens in the exercise of their civil and political rights. The Bill of Rights and laws enacted to make these provisions of the constitutional amendments effective are forcefully resisted not only by mobs, but by some political parties and other organized groups. Some Fourth of July orators in America praise the founders of the Republic and offer lip service to democracy; but while paying tribute to the ideals of the past, some of these orators vigorously resist any attempt to make these ideals a living reality. They seem to have their eyes in the back of their heads.

While in the most enlightened countries some progress has been made toward securing social justice for all, much remains to be done. Citizens who would be patriotic might very well give major attention to difficult problems with which mankind is now confronted and ways of bringing about improvements by enlightened moral and religious means.

There are fundamental moral principles by which individuals and social groups of all kinds, including nations and associations of nations, must be guided if they are ever to arrive at worthwhile goals. There is no substitute for honesty, chastity and other fundamental moral principles.

"There must be a great stride forward, not only in ethical practice, but in the development of ethical ideas. The next great task of humanity is to develop the morality of groups, and to this task all who are interested in human progress must devote themselves. It is only this which can guarantee in the long future an enduring peace, a disarmament which shall not be followed by rearmament, namely a change of heart among the peoples, a new attitude on their part towards one another, a feeling of what may be called, not international justice, but international love. For love is the word with which we designate the feeling toward what we prize in others, toward the life in others of which we recognize that it supplements our own, that which is in very truth a part of our own humanity, of mankind as one great spiritual body, as one great all-embracing common-wealth, with one varied, interacting life, as that in which each group, each nation, each people lives and moves and has its being. The outlook on humanity thus conceived is the vision which cheers us beyond the dubious prospect of the immediate future, a vision that one day we hope will be enshrined in the humanity which actually exists, in working for which we find our consolation, and in the midst of all that is discouraging, our invincible inspiration."

"The great step toward arbitration and peace is to evolve a body of international ethics, which in time may be converted into international law; to apply the moral principle of respect for the rights of others as against the brute exercise of might, to the relation of nation with nation."
—Felix Adler. (Reprinted from *Our Part in This World*, Horace L. Friess, Ed., through the courtesy of King's Crown Press, New York.)

Our Cover Picture

JENNETTE EVANS MCKAY was born in Cofn-coed, near Merthyr Tydfil, Glamorganshire, Wales, on August 23, 1850. In May of the same year, her parents, Thomas and Margaret Powell Evans, with their older children, became members of the Church of Jesus Christ of Latter-day Saints. Her father was the only member of his family to join the Church, and he was disinherited. This did not cool his ardor, however, as he was soon engaged in missionary work and was made president of the conference.

The Evans family owned a comfortable home and several other rented houses which were all sold at a fraction of their value when the family left Wales. On May 22, 1856 they embarked at Liverpool on the packet ship "Horizon."

Years afterward, when Jennette's eldest son, David O., was doing missionary work in Europe, he visited the old home in Wales, wrote a letter from the room in which his mother was born, and enclosed a flower from the garden.

When the Evans family arrived in Iowa July 8, 1856, they heard of the tragedies that had overtaken many of the Saints who had attempted to cross the plains during the years immediately preceding this time. Father Evans decided to wait until his family could be fully prepared for the long journey. In 1859

they left Iowa in the private company of Captain Philipp H. Buzzard, outfitted with good wagons, excellent horses, and a cow that furnished them with fresh milk and butter.

They arrived in Salt Lake City August 18, 1859, where they remained for two weeks, going from there to Ogden where they purchased a small farm and built a home. Jennette attended the school taught by Mrs. Harriet Brown and Aunt Rose Canfield, and later she and her sister taught school themselves.

She was married to David McKay April 19, 1867, by Apostle Wilford Woodruff. Her husband always delighted to tell how he saw her first, sitting on the tongue of the wagon, the day they arrived in Ogden, when she was nine and he was fifteen. He said he never forgot the large brown eyes that looked at him from under a pink sun bonnet, and he kept his eye on her until he had saved sufficient of his earnings to give him courage to court her, and later to propose to her.

After their marriage they went to live in Huntsville. David was very proud of his beautiful wife who had been one of the belles of the small city where they had grown up together. Even during their years of careful saving, he had insisted upon her having help in the house and had refused to permit her to assist with the farm work as

many women of the village did, and her beautiful white hands and clear complexion were a source of general admiration.

Since their marriage, thirteen years before, they had been practicing the strictest economy in order to make the yearly payments on their farm and small home, and at last their place was clear of debt and they were supremely happy. The day the last note was taken up, David came home earlier than usual as though he could not wait to show it to her, and together they threw it into the open fireplace and watched it burn to ashes. While they were planning for what looked like a bright future, their two sons, David O. and Thomas, entered with the mail. As the father read one of the letters, Jennette noticed that all the joy went out of his being, and she asked if it were bad news. He handed her the letter without replying, and watched her carefully as she read it. The color left her face, her lips quivered, and her hands trembled while she was reading it. The boys, surmising that the letter contained something of an unusual nature, asked about it, and their mother replied, "It is a call from the president of the Church for papa to go across the ocean to do missionary work."

The boys were excited. "But, Papa, will you go and leave us?"—

To their astonishment, two replies came simultaneously — The father's "Of course I cannot leave you just now" and the mother's "Certainly Papa is going."

The following weeks were trying. David thought perhaps he should wait a year; by that time they would have more money saved and he could be with Jennette when her baby was born. Neighbors and relatives came to say what they thought about the matter, most of them agreeing that he should wait. But Jennette was firm in her feeling that he should go *now*. The sheriff, a brother-in-law, John W. Grow, familiarly known as "Uncle John," said in his blustering, hearty manner, "Well, David, if Jennette has made up her mind that you are to go, you might as well pack your valise and be on your way. I am not here much of the time, but I shall be glad to help her all I can while you are away." And he kept his word.

It was with a heavy heart that David McKay started on his missionary journey April 19, 1881. Baby Ann, the fifth child, was born ten days later. There were now three children to care for (two others had died in infancy).

Realizing the condition of her finances, Jennette had assumed the household duties herself, and now that the additional responsibility of the farmyard had fallen upon her shoulders, all her courage was required to keep things going. For the first time she realized the drudgery and discouragements of country life. The baby girl arrived in the early spring time, and before the mother's strength had returned, it was time for the crops to be planted. This was done with the help of Uncle John and members of the ab-

sent husband's Priesthood Quorum.

The harvesting was done in much the same way, except that it was necessary to hire help occasionally with the understanding that they be recompensed later. The hay brought a good price, but grain was down, and Uncle John advised keeping it until spring if Jennette could possibly get along. So the skimping and saving continued, but always there went to the absent one cheerful news of the boys' progress in school, of the perfect development of the new baby and of the kindness of friends and neighbors.

That spring, the price of grain soared to the highest point it had reached in years. Jennette was so happy she could hardly refrain from writing the good news to David, but she decided to have a surprise for his home-coming.

The second year she hired farmers, though she retained management of the place herself and worked early and late. Her crops were the finest the land had ever produced and prices were still up. Before David's return Jennette was able to begin the realization of some of their dreams of enlarging their home and re-furnishing it.

It was Uncle John who came to take the family to the station. Tears were rolling down the returned missionary's face as he took his wife and beautiful new daughter into his arms, and they felt that this reunion was worth all the heartaches both had suffered during their long separation.

That evening, with his family grouped closely around him, he re-

lated some of his wonderful experiences, and when his second son asked him if he had seen a miracle, he replied, gently drawing Jennette's head against his breast, "Your mother is the greatest miracle I have ever witnessed."

Her eldest son performed three missions, her second son two, and the other two sons and two daughters each fulfilled an honorable mission for their church.

All of her eight children completed their public school work and attended college. Two sons have been prominent Sunday School workers. President David O. McKay was ordained a member of the Quorum of Twelve and appointed a member of the Sunday School board in 1906. He was appointed a member of the general superintendency in 1907. He served as general superintendent from 1918 until his appointment as a member of the First Presidency in 1934. Dr. William M. McKay was a member of the board from 1939 until his death in 1947.

The mother died January 5, 1905, and the Salt Lake Tribune said of her, "Few women in Weber County were more widely known or more universally loved than Mrs. David McKay, and the announcement of her death has caused a gloom of sorrow not only throughout Ogden City and Weber County but over the entire state."

She was the mother of ten children, eight of whom survived her, and there have been added to the

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Latter-day Saint Colonization in Mexico

THOMAS C. ROMNEY

VII. THE SONORA COLONIES

HAD it not been for the perpetual Indian troubles in Sonora it seems probable that this state rather than Chihuahua would have been the seat of the first Mormon settlements. Very early in the period of Mormon exploration in Mexico several expeditions were sent into the state to locate suitable lands for settlement, but in each case, untoward circumstances arose that influenced the general authorities of the Church to pass unfavorably upon the proposal to establish colonies in that region for the time being.

The purchase of about 200 square miles of territory along the banks of the Bavispe River by George C. Williams and John C. Naegle in 1892 marked the serious beginning of colonization in Sonora. Resulting from this purchase, was the establishment thereon of a settlement named in honor of President Diaz's natal state, Oaxaca.

The founders of Colonia Oaxaca may be said to be a company recruited from colonies in Chihuahua. The first part of the company left Williams Ranch in the Sierra Nevada Mountains of Chihuahua on February 20, 1892, and at intervals along the way their numbers were

augmented until by the time they had reached the Beresford ranch west of the Janos River, the company was complete. There were fourteen wagons in all and twenty-two men and boys besides the women and children. The distance from the point of beginning to the end of the journey was about one hundred and fifty miles. With a good road this distance would have soon been covered, but the journey proved to be a tedious one, since a big part of the way was through a mountainous country never before traversed by lumber wagons or vehicles of any sort. Dugways must be built and rocks and brush had to be cleared away before the caravan could proceed. In some instances the wagons were prevented from overturning only by having men heave on the ropes that had been fastened to the upper side of the wagon boxes. At other times trees were fastened to the backs of the wagons to ease them down the steep declivities where brakes were entirely inadequate.

On the 14th of March the vanguard of the expedition emerged from the winding canyon of the foothills in the beautiful valley of the Bavispe and the journey was practically at an end. The day fol-

lowing, the balance of the party arrived and that night around the camp fire, they planned for the future. The principal Mexican cities of this region were Baserac, Bavispe and San Miguel. The natives through their officials extended the hand of friendship to this band of weary pilgrims. The presidente of Bavispe with other leading officials came out to meet them and expressed their kindly feeling by presenting the company with three beeves. Colonel Kosterlitzky, who later visited their camp, stated that the nearly four thousand people inhabiting that region would have failed to accomplish as much in three months as this handful of men had done in a few weeks.

One of the difficult problems confronting the colonists was the question of a suitable spot on which to build their town. The area purchased consisted largely of grazing land suitable for cultivation (approximately 1800 acres) was cut into 13 fragments by the winding course of the Bavispe. Not only did the small parcels of suitable land make the choice a difficult one but members of the group were not immune to selfishness and it, in a measure, influenced them in their judgment. Two or three temporary camps were pitched before the final selection was made on December 25, 1893. The blocks as surveyed contained five acres and were cut into four lots each, while the streets were five rods wide.

The Oaxaca Ward was organized March 11, 1894 by Apostles Brig-

ham Young Jr., John Henry Smith and George Teasdale. Franklin Scott was sustained as bishop and the men he chose for counselors were George C. Williams and James H. Langford.

Liberal concessions were made the colonists by the government in the matter of taxes, duties and military services. Furniture, food, and other commodities were to be admitted free of duty for a period of ten years, in harmony with the provisions of the colonization law of the time. Exemption from taxation and from military duty for an equal number of years was another concession granted. To enjoy these concessions it was obligatory that 25 men sign a contract to become permanent members of the proposed colony. In due time there were 64 who signed the contract.

The cost of the Oaxaca tract was \$35,000, negotiated for by John C. Naegle and George C. Williams and they had only partially paid that amount when it was taken off their hands by President Ivins who represented the Mexican Colonization and Agricultural Company, a business concern of the Church.

A fair measure of prosperity attended the efforts of the colony for a number of years. What land could be cultivated was extremely fertile, producing abundantly such crops as peanuts, sweet potatoes, melons, corn and grapes for which there was a splendid market at the mines. Thousands of cattle fed on "a thousand hills" the year round supplying their owners with milk and butter and meat and a nice sum of

money at least once a year, from the sale of steers that usually were disposed of to buyers from the United States. Excellent brick houses were erected and other comforts were increasing to reward an honest, frugal and industrious people, when without warning a terrific flood, caused by the heavy rains of summer, rushed savagely down the mountains into the Bavispe, overflowed its banks and swept the houses, barns and the crops into the onrushing stream, madly pushing on to join the water of the Pacific. Almost nothing was left. The beautiful village which a few hours before had been alive with the music of little children and the mirthful laughter of youth and maid was no more. Much of the soil itself, an accumulation of the ages, was carried away. Little was left but the gravel and stones to bear silent witness to the fury of the merciless storm. And where were the people? Wandering about on the hillsides in search of a kindly spot where they could be safe from the flood. As the somber shades of night fell over the scene the affrighted villagers gathered in groups about the crackling fires of mesquite unable to shut out the roar of the waters below. Oaxaca was bare as a rock. From the chaotic waste never again would the voices of children be heard or the smoke from the hearth fire be seen.

Colonia Morelos

The second and last Mormon colony established in Sonora was 25 miles distant from Colonia Oaxaca

on the Bavispe River where the Batepito empties its brackish water into the larger stream. Prior to the founding of the settlement, the valley between the two streams was known as the "Batepito Ranch." This region was in the main covered with forests of mesquite and cactus, the notable exception being on the broad stretch of lowland where the tall sacaton with its roots firmly anchored in the soil bade defiance to other forms of vegetation. Here was the paradise of the deer where it wandered undisturbed except for the occasional intrusion of a prospector or a cowboy enroute to a country farther on. Geographically it was on the border of civilization, being but 50 miles south of Douglas, Arizona, but topographically it was far removed. Hemmed in on all sides by nature's bulwarks, save for the outlet from the north up the rather narrow valley of the Batepito, this region was almost inaccessible.

The view of this country impressed President Ivins with its importance, as seen in a letter addressed to the *Deseret News* in the spring of 1898, in which he referred to it as offering "fine opportunities for colonization." Fully one-half of the 9,000 acres comprising the "Batepito Ranch," he felt, could be brought under cultivation and the balance was unexcelled for grazing. The tract, he said, had been offered for \$15,000 American money. A few months later and the purchase had been made and the land was dedicated as a future home for the Saints. At the dedication 32 were

present, chief of whom were Apostle Abraham O. Woodruff, who offered the prayer, and President Anthony W. Ivins. Soon colonists came pushing in, among them being the Huish family, the Snarrs and the Hubers.

Although it was mid-winter when the first companies arrived, they began at once to make preparations for irrigating their land, since it seemed improbable that crops could be produced without water. So a mass meeting was held on January 28, 1899, the location of the canal was decided upon and the wage was set for the workers upon the canal. What would laborers today think of being paid such a pittance as 25 cents per hour for a single-handed man and only double that amount for a man with a team, but that was the allowance paid them. It was most fortunate for the colonists that the climate was mild and equable, thus enabling them to work the year round, for in the main they were destitute of even the necessities, and were dependent upon a daily wage for a livelihood.

The townsite was decided upon in the winter of 1900 and the survey was made by President Ivins and James H. Martineau, whose profession was that of a surveyor. Lands adjacent to the townsite were laid off in relatively small parcels and the price made on the plots seems unusually low when their intrinsic value is taken into account and yet it was difficult in most instances for the purchasers to meet their payments.

On September 24, 1900, the new

colony was christened "Morelos" in honor of one of the most distinguished Mexican patriots and generals of the War of Independence. The membership of the village was made a dependent branch of the Church and was annexed to Colonia Oaxaca, with Lorenzo Huish as presiding elder. A year later a ward was organized with Orson P. Brown as bishop and Alexander Jameson and L. P. Huish as his counselors. John J. Huber was installed as ward clerk.

The educational interests of the Saints were not overlooked, but the financial straits of the people was a retarding factor in providing suitable equipment. A combined church and school house was early constructed but it was a crude affair with a mud roof and walls of posts on end, the interstices being filled with mud. The work of the teachers, however, was in a class far above the quality of their surroundings. Their chief compensation came in the satisfaction experienced in seeing the children unfold naturally, resulting in proper character development and in healthy mental growth. The revenues used for running the school were supplied by means of local taxes and tithing contributed by the Church.

The task of clearing the land of the dense forests of mesquite and cactus in the absence of stump pullers was a laborious one. They were so thick around our house that my wife felt under the necessity of attaching a sheep bell to the neck of

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Latter-day Saint Settlement in Canada

C. FRANK STEELE

VII. HEBER S. ALLEN

THREE years before Charles Ora Card explored Southwestern Alberta for a place of settlement for the Saints a young man destined to play an important part in Mormon history in the dominion was assisting in a great Canadian enterprise—the building of the Canadian Pacific Railway. He was Heber Simeon Allen and was employed with his father, a railroad contractor, in the construction of sections of the main line of the trans-continental road through Alberta. The C.P.R. was pushing its steel toward the foothills in its mighty task to reach the Rockies, thence through the now famous Banff-Lake Louise-Field country to the Pacific. This was a great construction enterprise, but it was more—it was to be one of the foremost factors in merging the provinces and territories into a permanent federation.

The terminus of the railway at that time was sixteen miles west of Medicine Hat. The month was July, President Allen recalls in his journal, and to cover the 180 miles to the sprawling, frontier town of Calgary they were forced to drink stagnant water from lakes alive with bugs. Life in the camps was

definitely not uplifting for a young man raised in a Latter-day Saint community, but the future church leader states that those experiences strengthened him in keeping the Word of Wisdom and refraining from the vicious profanity heard among the crew. As bookkeeper he was paid \$40 a month and board which he says gave him a schooling in thrift that he never forgot even when financial success came to him in goodly portion later in his eventful life.

Heber S. Allen was born in Utah—in Hyrum, Cache county, November 26, 1864, the son of Simeon F. Allen and Boletta M. Johnson Allen, the former born in Lansing, Michigan, and the latter in Norway. His father migrated to Utah in 1853, making the trek overland by oxen. He farmed in Cache Valley and was a prominent railroad contractor in the northwest for the Northern Pacific, the Great Northern and other lines and as already noted, the Canadian Pacific in Canada. In 1888 he moved to Canada to settle in the new colonies founded by President Card. He located first in Mountain View where he homesteaded, later moving into Cardston where he en-

tered the mercantile business. Some years later he disposed of his Canadian holdings and returned to Utah where he died.

Heber, his son, attended the common schools in his community and continued his studies at Brigham Young College and the University of Utah. His course included business as a major, a training that stood



H. S. ALLEN

him in good stead throughout his life. In 1888 he arrived in Cardston and he was told that a young lady named Amy Leonard waved her handkerchief at him as he drove into the little town. This was on November 17 and on April 2, 1889, they were married by Bishop John A. Woolf, the first marriage per-

formed in Cardston. The event created quite a social flurry in the settlement and the bride wore a dress that was the first to be made from yard goods bought at the pioneer store started by President Card. The president genially showed his appreciation by presenting the charming bride with a stick of candy from his store and that was something to be prized, for store candy was scarce in those days. Complying with the prevailing practice in Canada at the time, marriage banns were announced in church of the approaching nuptials of Heber Allen and Amy Leonard.

The Allens on arriving in Cardston received a kindly welcome from President and Sister Card, who served them a meal of bread and butter and stewed rutabagas, a feast after a long and tedious journey. Heber was the second school teacher in Cardston succeeding Jane Woolf. Said the president in recalling those early experiences: "I accepted the position of teacher and was to collect the tuition as best I could. We had all manner of textbooks from Utah and Idaho counties and pupils of all ages from eight to 35 years." School was held in the meeting-house and was equipped with benches and chairs built by the men of the colony. Heber Allen also taught a class in bookkeeping, sponsored by President Card, and he was the leading man in a home dramatic troupe coached by "Aunt Zina" Card in the presentation of "The Rose of Etric Vale" and other thrillers of that day.

Heber entered the employ of the Cardston Mercantile Company, organized by President Card and others of the leading brethren, including his father, Simeon Allen. He eventually became manager and the business prospered. In 1903 it was incorporated. In 1899 he branched out and built the Cardston roller mill. The mill was heavily damaged by floods in 1902 and he moved it to Cardston, the business being eventually merged with the Ellison Milling and Elevator Company, founded by E. P. Ellison, well known Layton, Utah, industrialist. H. S. Allen became a director and vice-president of that company. He was the first postmaster of Cardston and was active in politics, being in one election Conservative candidate for the legislature. He was defeated by Liberal "Johnny" Woolf, who served in the house at both Regina, capital of the then North West Territories, and Edmonton, made the capital of Alberta in 1905 when Alberta was created a province.

The rising young businessman left the employ of the pioneer store at Cardston and went into a mercantile firm with his father and in five years became the sole owner. When the Taylor Stake was carved out of the Alberta Stake, H. S. Allen, as he was best known, disposed of his interests in Cardston and entered the mercantile business in the new town of Raymond. At Raymond his rise in the business world was rapid and in addition to his general store business, he became a successful

farmer and stock raiser. He was one of the organizers of the Canadian Co-operative Wool Growers' association, today one of the major Canadian producer co-operatives, with headquarters in Toronto.

President Allen was active in the Church at Cardston and it was soon apparent that he was bound to rise in leadership in the Priesthood. He was active in the auxiliaries and he it was who succeeded President Card as head of the Alberta Stake with Edward J. Wood and Thomas Duce as his counselors. But his term of office at Cardston was brief.

On August 30, 1903, an historic conference was held in Magrath when the stake was divided. A new stake, the Taylor stake named for John W. Taylor, often called the "Canadian" apostle, was created and H. S. Allen was sustained as its president. Stake headquarters were to be at Raymond and under the energetic leadership of President Allen the stake grew rapidly in membership and influence as new settlers arrived from Utah and Idaho swelling the population of the settlements along the irrigation canal. There were now two stakes in Canada, Edward J. Wood succeeding President Allen as head of Alberta.

President Allen lived a full, active life, loved and trusted by his associates and deeply mourned when he passed away at his Raymond home on September 14, 1944. He was a stake president for 34 years, dean of the stake presidents of the whole Church when he was released in

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The Book of Mormon — A Guide to Religious Living

LOWELL L. BENNION

VII. OUR BAPTISM TAKES ON NEW MEANING

TO some people baptism has little meaning. At best it appears to them simply as a religious ceremony, an initiatory rite, to distinguish a member of a religious sect from a non-member. They see little if any connection between baptism and religious living.

Even among Latter-day Saints we are prone to think of baptism as an event which transpired in our childhood or as a commandment to be fulfilled by converts of the Church now as always. Often our own baptism lacks significant, vital meaning to us today.

Some of us are deeply grateful to Book of Mormon writers for the light they throw upon the subject of baptism. For it is there, for the first time, that insight is given into the full meaning of our baptism. Yes, the Nephite Scripture adds much to Biblical teachings on this subject. In fact Book of Mormon references to baptism confirm the assertion of its authors that this book contains the Gospel of Jesus Christ in plainness and simplicity. (See I Nephi 13:35, 36.) It is the purpose of this article to point out what we think are some Book of Mormon contributions to our un-

derstanding of baptism, for here as always the religion of this book is functional and dynamic.

New Testament Ideas of Baptism

The other day a Bible scholar of a liberal Protestant faith said that if baptism were so important it would have been stressed more often by the Savior and His disciples. Direct statements about baptism and its meaning are not too numerous in the New Testament although great importance is placed upon it by some of them. We learn that Jesus suffered himself to be baptized "to fulfill all righteousness." Just what is meant by that we are not told in the Gospels. We learn, too, that "except a man be born of water and of the Spirit, he cannot enter the kingdom of God." (John 3.) John the Baptist baptized "with water unto repentance" (Matt. 3:11), and Peter declared, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-39.) The Savior's last admonition to the Twelve, according to Mark, was, "Go ye into all the world, and preach the gospel

to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.) Paul adds some meaning to the symbolism in the ordinance of baptism by comparing it with a burial and resurrection.

From these and other New Testament references we learn of the necessity of baptism in order to receive (1) the remission of sins, (2) entrance into the kingdom and (3) the gift of the Holy Ghost. Beyond this the Biblical record does not seem to go.

Book of Mormon Contributions

It is in the Book of Mormon that baptism is given a key and meaningful position at the very heart of Christian living. Let us illustrate. Alma (the Elder) had converted several hundred persons to Christ. They applied for baptism. Before performing the ordinance, Alma taught them its meaning in thought-laden and inspiring words:

"... and now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; Yea, and are willing to mourn with those that mourn: yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life—Now I say unto

you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?" (Mosiah 18:8-10.)

Our Witness to a Covenant

The great teaching in the Book of Mormon on baptism is this: Baptism is a witness of a covenant or an agreement between Deity and us. There are two parties to a covenant and, to be binding, conditions must be fulfilled by both parties to the agreement. Deity promises us what the New Testament teaches—forgiveness of sin, entrance into the Kingdom, and the Holy Ghost. The Nephite record makes it clear that our part is even more than repentance—it is to stand as witnesses of the Lord at all times, to serve him, and keep his commandments as Alma's words attest.

Baptism is to launch us into Christian living in every day life, "to bear one another's burdens, that they may be light..." Alma's converts understood him, for "they did walk uprightly before God, imparting to one another both temporally and spiritually according to their needs and wants." (Mosiah 18:29.)

The Meaning of Christ's Baptism

Earlier in the Book of Mormon, Nephi teaches this same doctrine with a remarkable application to the baptism of Jesus. The reader will

recall that when Jesus came to John to be baptized of Him, "John forbade him, saying, I have need to be baptized of thee, and comest thou to me?"

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

Just what Jesus meant by the expression, "to fulfill all righteousness," is not clarified in the Gospels. Some of us had thought with John, that Jesus had no need of "baptism unto repentance" nor into His own kingdom. We assumed He was baptized simply as a matter of form and to set us an example.

Nephi has changed our minds on this subject. He knew and gives us a beautiful and new interpretation of Christ's baptism.

He writes, "... I would ask you, my beloved brethren, wherein the Lamb of God did fulfill all righteousness in being baptized by water? Know ye not that he was holy?"

Then Nephi proceeds to answer his own question: "... notwithstanding he being holy, he sheweth unto the children of men that, according to the flesh, *he humbleth himself before the Father and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.*" (II Nephi 31:6-7.)

Christ's baptism was not just a formality. Neither was it simply an act of conformity to encourage our obedience. Nephi leads us to believe that it had real meaning and significance to the Savior, Himself—

his witness to the Father of his covenant to do his will.

"To fulfill all righteousness" means nothing less than to do the will of God for He is a God of righteousness. Christ's baptism was His witness to His Eternal Father and to us of His dedication to the Will of God and to righteousness.

Baptism means to give as well as to receive. It is our witness to dedicate our lives to the Will of God and his Son. Nephi invites us to share in the covenant of baptism with the Savior:

"Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; ..." (II Nephi 31:13.)

Mormon's epistle to his son, Moroni, on infant baptism further illustrates the dynamic concept of baptism taught in the Book of Mormon. After calling infant baptism "putting trust in dead works," Mormon writes,

"And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; And the remission of sins bringeth meekness, and lowliness of heart; and because of meek-

ness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God." (Moroni 8:25, 26.)

As one reads these words of Mormon, one thinks no more of the ordinances of the gospel as ceremonial performances, necessary to salvation merely because so commanded. They even become more than symbols and tokens. They become our living witness of our devotion to Christ in word and deed and the assurance of the companionship and guidance of the Father, the Son, and the Comforter.

The Renewal of the Baptismal Covenant

Another entirely original and deeply significant meaning of our baptism is made in the Book of Mormon in the very last book by Moroni. It is here for the first time in any scripture that we find the sacramental prayers, the blessings of the bread and the water.

In those simple yet profound prayers we find not only a memorial to the sacrificial love of the Savior, but also our own deep response to

that love. The words in the prayer, "and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them," (Moroni 4:3) are almost identical with those used by Alma to teach the meaning of baptism. (See Mosiah 18:10.)

We partake of the sacrament to reaffirm our faith in the Lord Jesus Christ, to witness again, as we did in our baptism our "faith in Christ our Head."

Wherever baptism is discussed in the Book of Mormon, it is in the spirit of our obligation and covenant to be true disciples of the Lord Jesus Christ. From Nephi to Alma to Mormon and Moroni the teaching is the same. This emphasis is unique and may truly inspire finer gospel living if we capture the meaning and spirit of baptism as taught in the Nephite record.

Readings on baptism in the Book of Mormon:

II Nephi 31; Mosiah 18; Alma 7:14-16; Moroni 6:1-4 and 8:—.

Compare also Doc. and Cov. 20: 37 with Moroni 6:1-3.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

"For he that is dead is freed from sin.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

(Romans 6:6, 7, 12, 13.)

My Journal

GEORGE A. SMITH

ABRIDGED BY ALICE MERRILL HORNE



GEORGE A. SMITH

1844

SATURDAY, June 1. Conference met at the barn of Elder Ezekiel Lee, at 10 o'clock a.m., in Comstock, Kalamazoo County, Michigan. There were present two of the Quorum of the Twelve, viz., Wilford Woodruff and George A. Smith; three of the High Council, viz., S. Brent, Chas. C. Rich and David Fullmer; five of the High Priests Quorum, viz., Harvey Green, Zebedee Coltrin, Moses Smith, Ezra Thayer and Graham Coltrin; eight of the Seventies, viz., Thomas Dunn, E. M. Webb, Pardon Webb, J. Hatch, J. H. Perry, W. Hubbard, J. Vandeaason and D. Cornish; fourteen Elders, viz., Ezekiel Lee, J. Cram, S. C. Willard, L. Ensign, Crandall Dunn, Norton Jacobs, David Savage, and P. R.

Smith; two Priests and 1 Deacon; total thirty-five.

Conference was called together by Elder C. C. Rich, Elder Wilford Woodruff called to the chair. Elders Crandall Dunn and E. M. Webb were chosen clerks. Opened by singing and prayer by the president. Representations of the different branches of the Church called for, when the following were given: The Kalamazoo Branch represented by Ezekiel Lee, 44 members, 6 Elders, 1 Priest and 1 Deacon; Grand Prairie Branch by E. M. Webb, 8 members and 1 Elder. Also the At-sego, Pawpaw, Albion, Calhoun, Forance, St. Joseph, Motville, St. Joseph and Barry Branches of the Church were represented by E. M. Webb and found to contain with

the scattered members, 15 Elders, 4 Priests, 1 Teacher and 2 Deacons.

Moved and carried that Gideon Brownell, Jonathan Willard and Charles Lee be ordained Elders; Seth Taft a Priest and John W. Tyrrell a Teacher. The above-named persons were ordained under the hands of Elders Wilford Woodruff, George A. Smith, Zebedee Coltrin and David Fullmer.

Moved and carried that we sustain Elders Charles C. Rich and Harvey Green in their appointments to preside over the branches of the Church in the State of Michigan.

The day was occupied in giving much important instruction to the Elders. The assembly was first addressed by the President, Wilford Woodruff, who was followed by Elders George A. Smith, Samuel Bent, Chas. C. Rich, Zebedee Coltrin, E. M. Webb, Crandall Dunn, Harvey Green, David Fullmer, Ezekiel Lee and Graham Coltrin. The Elders were strictly charged to keep within the limits of the first principles of the gospel, and let mysteries alone. It was ascertained that some were unwise and had preached false things. Such things were corrected.

The congregation was dismissed, after which the Elders assembled together and were addressed by President Woodruff and Elder George A. Smith who forcibly urged home to their minds the necessity of their pursuing a wise course in relation to their teaching and to let what they called mysteries alone. The names of some who

had been unwise in their teachings were called as examples to the rest. We were falsely informed that Elder Button was injuring the cause. As there were quite a number of Elders present, the greatest care was taken to give very necessary information in regard to their mission that they might pursue a wise policy in all things assigned to them.

Sunday, June 2. A large assembly was assembled at 10 o'clock a.m., which was composed of some of the most respectable citizens of the county. They were addressed in the forenoon by Elder Wilford Woodruff and after him by Elder Zebedee Coltrin. In the afternoon by Elders George A. Smith, David Fullmer, Samuel Bent, and Charles C. Rich, all of whom ably set forth the first principles of the gospel of Christ and delivered their testimony (attended by the spirit and power of God) unto the audience who sat in silence manifesting good interest and attention. At the close of the meeting that warmth of friendship and feeling of kindness that marks the noble and generous was manifested by many of the assembly among whom was General Comstock and Dr. Woods.

At the adjournment of the conference the Elders again met together and President C. C. Rich proceeded to appoint the Elders to their respective stations in the different counties of the State.

Adjourned sine die.

(Signed) Wilford Woodruff,
President
Crandall Dunn)
E. M. Webb) clerks.

Monday, June 3. We left Kalamazoo County.

Tuesday, June 4. Traveled 25 miles.

Wednesday, June 5. Traveled 31 miles and put up with Mr. Lowry, 7 miles from Ann Arbor.

Thursday, June 6. Arrived at Pleasant Valley, Livingstone County, Michigan.

Saturday, June 8, and Sunday, June 9. Held conference at B. B. Searls in Pleasant Grove.

Monday, June 10. Delivered a lecture on politics. While in Pleasant Valley we have put up with B. B. Searl and were very kindly treated by himself and family and his friends in the neighborhood. I wrote letters to my wife and father. My health is very good.

Conference minutes.

Pleasant Valley conference met at Brother B. B. Searl's on the 8th of June, 1844. The following churches were represented as follows: Pleasant Valley, Rose, Monroe, Napoleon, Jackson (in Jackson County), and Cedar, Livingston County. They have in all 89 members, 51 Priests, 45 Teachers, and 2 Deacons.

Moved and carried that Alphonzo Terry, Samuel Gould, Isaac Williamson and Samuel Herrington be ordained Elders and Lysander Terry a Priest. They were then ordained under the hands of Elders Woodruff, Smith and Z. Coltrin.

Instructions were given to the Elders and assembly by Elders Woodruff, Smith and Coltrin.

Sunday, June 9. The conference was addressed in the forenoon by

Elders George A. Smith and Zebedee Coltrin. In the afternoon by Elders Woodruff, Dunn and others. We broke bread unto the Saints and had a good time.

Benediction by Wilford Woodruff.

(Signed) W. Woodruff,
President

C. Dunn,
Clerk.

Monday, June 17. Elder Wilford Woodruff and myself parted, he starting for the Boston conference. We have been together six weeks and God has blessed us and has heard our prayers. We have not asked at His hands without receiving, and we have laid hands on the sick and healed them.

At Franklin I found Elder M. Sirrine in a very dangerous situation having been kicked by a horse and his jaw bone broken. It had been set in a very clumsy manner by a physician, who was no surgeon, and not being in place and bound up properly it gave him much pain. His neck began to mortify; we endeavored to rebuke the soreness and after exercising our faith we rebuked the pain and soreness. When we first went there the people all thought he must die. He is a wise Elder and has great influence among the people in this county.

Saturday, July 13. Received a paper giving an account of the murder of Joseph and Hyrum Smith. We *could* not believe it. In the evening Father Samuel Bent, Ira Wilkes, General Charles C. Rich, Graham Coltrin and David Fullmer started

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on their way home; all, as one, pronounced the account a hoax. We had a meeting appointed in Elkhart on the next day.

Sunday, July 14. On our way to meeting at Elkhart, we met Brothers Jones and Thompson from Laharpe. They told us that Joseph and Hyrum Smith were murdered on the 27th of June, in Carthage Jail, having been shot four times each through their bodies. We proceeded to meeting and Brother David Fullmer preached. Our hearts were filled with grief and we went to Brother Tibbitts and spent the day in mourning. Deep sorrow filled all the Saints' hearts and many gave themselves up to weeping.

Monday, July 15. We all felt much the worse for want of sleep. I parted with Brother Crandall Dunn and got in a wagon with Brothers C. C. Rich, Z. Coltrin and David Fullmer to go home. We appointed Brother Crandall Dunn to preside over St. Joseph County Branch of the Church and ordained him to the High Priesthood. He was also left in charge of the adjoining counties. Returned to Florence, St. Joseph County, Michigan.

Elders Samuel Bent, C. C. Rich, Ira Wilkes, David Fullmer and Zeb-dee Coltrin started for home. It was raining but we traveled 28 miles and arrived at Gideon Brownell's in Bertrand, Berriand County, Michigan, at whose request we preached in the evening. I was very unwell. In the morning we pursued our journey.

Tuesday, July 16. Reached Laharpe in the afternoon. One of our

horses gave out, and Elders Samuel Bent and Ira Wilkes having a one-horse carriage left us and pursued their journey home. We went on a few miles and put up at the Beaver Dam. During the night I was quite unwell. One of our horses was unable to go any further.

Wednesday, July 17. We exchanged our tired horse for an old blind mare and traveled on. In the evening we stopped and put up at the Pastor County Branch near Horse Prairie, 8 miles from Valparazo, Iowa, where I preached in the evening.

Thursday, July 18. Had a heavy shake of ague and a bad fever which lasted all day. I suffered much. The Elders laid hands on me and anointed me with oil of peppermint consecrated for the purpose. It rained and lightened all night in a dreadful manner.

Friday, July 19. Pursued our journey. The streets were full of water and it came through the wagon-box. All the creeks were overflowing and many of the bridges gave way. I got wet to the skin. We put up with Brother Samuel Bent in the, then called, Grove Branch.

Saturday, July 20. Showering in the morning; the afternoon was fine and dry. Traveled 32 miles. We crossed a number of large streams of water and the bridges having been carried away we were much exposed in fording the small and deep water. I broke out with a kind of hives and swelled all over. I was compelled to go to bed in my stockings, my feet were so swollen.

*The Little Church in the Pines**

ELMER S. CROWLEY

MEN have worshiped God in many places. The forests, the rude log huts, the towering cathedrals have all been temples to the Most High; but few man-made places of worship can claim the interesting beginning had by "The Little Church in the Pines," located at Mack's Inn near Yellowstone Park. Here each Sunday morning, under the direction of the Church of Jesus Christ of Latter-day Saints, services are conducted for those who wish to observe the Sabbath. All of this has been made possible because two families of Latter-day Saints were faithful in serving God.

In the summer of 1941, Milton Brinton and O. D. Hendrickson went to Bishop Warren E. Wright of the Idaho Falls Fourth Ward and asked for permission to hold cottage meetings in one of the cabins at Mack's Inn. The bishop said it would be all right to conduct meetings since the two brethren held the Melchizedek Priesthood, but he suggested that they contact Bishop R. P. Cordon of the Yellowstone Stake, since the Mack's Inn area was within his jurisdiction. Accordingly, the contact was made and permission was received to go ahead.

The very next Sunday the Brintons and the Hendricksons met in

the Brinton cabin and conducted services for the members of their families—about fifteen in all. Brother Brinton assumed the responsibilities of superintendent, while O. D. Hendrickson and Howe Brinton acted in the capacity of assistants. The regular plan for Sunday School was followed. Sister Hendrickson and Sister Brinton took turns leading the singing and the brethren of the two families administered the sacrament. When the time came for class work, the younger children were taken out under the pines where they learned of Jesus and stories from the Bible. The older members formed a study group, and with one of their own number acting as discussion leader, they studied Church doctrines.

At the close of the season, Dr. Mack, owner of the summer resort, met Brother Brinton one day and said:

"What's this I hear about hymn singing in your cabin on Sunday morning?"

"Why," answered Brother Brinton, "we hold Church over there every Sunday."

Dr. Mack was amazed. He had never heard of such a thing. Brother Brinton went on to explain that he thought even more people would visit Mack's Inn if they knew they could attend Church on Sunday.

*Reprinted from January, 1943, *Instructor*, p. 8.

"You don't want a Church up here do you?" asked the congenial doctor.

Being answered in the affirmative, he promised: "I'll build one for you."

Dr. Mack was as good as his word, and on July 6, 1941, the little log Church in the Pines was officially opened. Elder Stephen L. Richards of the Council of the Twelve was the speaker and music was furnished by the choir from Parker Ward with Calvin Davenport as soloist.

It had been announced that Elder Richards would dedicate the building, but this was not done as the Church does not make it a practice to dedicate buildings it does not own. Nevertheless, 450 people gathered to hear the services of that day. The building, having a capacity for about 140 people, had seats enough for less than one hundred, but due

to the foresight and the donations of several brethren, a public address system was brought from Idaho Falls and was ready for the occasion. Elder Richards delivered an inspiring discourse on the beauty of the place and handiwork of God manifest in the beautiful surroundings. He complimented those who had helped make the chapel possible, and especially did he praise Mrs. Mack for her assistance.

The next Sunday, July 13, Milton Brinton was set apart as superintendent, with O. D. Hendrickson and A. W. Brunt as first and second counselors respectively. Mrs. Hendrickson was set apart as chorister; Nadine Brinton as secretary; and Marcene Hendrickson as teacher of the younger group. This was done under the direction of Elder Marius Miller, head of missionaries in Yellowstone Stake.

L.D.S. COLONIZATION IN MEXICO

(Continued from page 314)

our little boy so that in case he should become lost the bell would give a clue to his location.

Little business outside of that pertaining to farm life was engaged in. Two small stores and a grist mill made up the bulk of the trade. Yet the people generally were happy in the cultivation of their farms and in watching their cattle grow and increase in value, for they were thus insured against economic distress. They were happy, too, in their social life. All were of one class so what did it matter if their conditions

were lowly? Oft we relive in memory the social and religious parties held in the old stockade building, the Cinco de Mayo festivities down at the grove, and the moonlight boat rides on the Bavispe. Happy days indeed! And rendered doubly happy in the freedom that comes with isolation from the outside world. There were no jails nor penal institutions of any sort, no police courts, nor blind stills. But this condition of isolation did not preclude entirely a knowledge of the outside world.

—more on page 351

THE DESERET SUNDAY SCHOOL UNION

MILTON BENNION, *General Superintendent*; GEORGE R. HILL, *First Assistant General Superintendent*.

ALBERT HAMER REISER, *Second Assistant General Superintendent*

WALLACE F. BENNETT, *General Treasurer*; RICHARD E. FOLLAND, *Executive Secretary*

MEMBERS OF DESERET SUNDAY SCHOOL UNION BOARD

Milton Bennion	Earl J. Glade	H. Aldous Dixon	Melba Glade
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			Beth Hooper

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Superintendents

TEACH REVERENCE AND COURTESY

How? By example.

Why do most people come to Sunday School? Presumably to worship God and to learn how to serve Him, including serving the highest good of fellowmen. The clatter and chatter that is all too prevalent in some of our Sunday Schools spoils the worship service for everybody. If there are those who do not come to worship, common courtesy should prompt them not to spoil the occasion for those whose purpose it is to engage in worship appropriate to the Sabbath day and the house of worship. Often visitors to our Sunday Schools get the impression that L.D.S. people have no reverence for God or the Church, and that they lack training in courtesy in their social relations.

This is especially objectionable when it is manifest in the classroom. One or two unruly members may make good teaching impossible and ruin the class work for all the members. This may be due in part to want of proper home training. It is, however, often due to want of skill on the part of the teacher. This may be on account of insufficient preparation, or lack of understanding of and interest in the pupils. These difficulties occur most often in classes for young adolescents—Juniors and Seniors. Superintendents should be very careful to select suitable teachers for these departments. They should always be ready to give the teachers help when needed. Problems of discipline can generally be solved without indulging in harsh

SUPERINTENDENTS

treatment of pupils. Firmness is not incompatible with kindness. Combination of these qualities in a teacher generally wins the respect of the pupils.

Any teaching device that gives the pupils a responsible part in the class exercises often wins the co-

operation of the heretofore unruly members.

See the lesson for the August ward faculty meeting published in the June *Instructor*. It is important that all officers and teachers participate in solution of these problems, both by *example* and by *precept*.

SUPERINTENDENTS OF WARD AND BRANCH SUNDAY SCHOOLS

A reprint of an excellent article about the unique beginning of a little Sunday School appears on page 326 of this issue. This article may give an idea of what we would like wards and branches to submit for possible publication in *The Instructor* during our centennial year. It is

approximately the right length and the facts are told in an interesting manner. Contributions from wards and branches may be sent directly to the office of the general board, 50 North Main Street, Salt Lake City 1, Utah.

L.D.S. SETTLEMENT IN CANADA

(Continued from page 317)

1936. He was so honored when he was given a garden party on the occasion of his retirement. Giving distinction to the event and according unusual recognition to the retiring Church leader, President Heber J. Grant was present and along with him Elder Melvin J. Ballard of the Council of the Twelve, and Presidents John H. Taylor and Antoine R. Ivins of the First Council of Seventy of Salt Lake City, as well as Canadian business, civic and church leaders. President Allen, it was noted at the time, had traveled more than 50,000 miles in going to and returning from the general conferences of the Church during his long regime.

President Allen was a man of strong convictions and great faith. He counseled his people to improve their homes and their farms and to hold onto their lands. He fostered home industry and better farming methods, possessed extraordinary business judgment and made many friends for the Church in Canada. Always an advocate and patron of education, he was for many years chairman of the board of the Knight Academy, Canadian extension of the Church school system. With his death, one of the outstanding pioneer leaders of the Church in Canada closed a notable career of service, a life reflecting the venturesome spirit, initiative and self reliance characteristic of those early days.

Secretaries

LET 'EM KNOW

WE have now visited with many of our secretaries; our Sunday School conventions have served several good purposes.

We have learned, to our dismay, that many ward and even some stake secretaries have never had a Sunday School *Handbook*, and have never really known just what the duties and functions of a secretary are. We are confident that our Sunday School officers do not intend it that way. Church members who accept a responsibility want to do their job the best they know how.

Chapter XVII of the *Handbook* outlines briefly but concisely the duties and functions of a secretary. It is not our purpose here to reprint that chapter. We do wish to draw attention to and emphasize part of its contents.

The secretary has four distinct and important functions to perform. The first three duties are usually done well—gathering facts, organizing those facts and preserving them. The fourth duty is the most often neglected—that of publishing the facts.

We wonder if our secretaries really know what is meant by publishing the facts. The *Handbook* reads "... publishing the facts to the executive officers of the school who are responsible for its advancement and well-being." What are the facts

to be published? Any or every record of the school. Our minute book has a place to record just what happens in the school. The roll books tell us in detail the attendance, whether it remains the same, increases or decreases. Every business of any note keeps books. Their books tell the manager which direction the business is going. The records point out the strong and weak points of the organization. But what good are records if no one pays attention to them? Businesses would soon go bankrupt if their records went unheeded. Many of our Sunday Schools keep going in spite of the lack of attention to details, mainly because of the faithfulness of our membership.

Probably some of you have at times become discouraged because your general manager (the superintendent) has apparently paid little or no attention to the reports you have given him. Your superintendent is a busy man. Try a different way to present your figures, in a simplified form, and take one item at a time. Try the bar chart or the graph diagram to illustrate the percentages or figures. They tell a story in picture form; a busy executive can quickly grasp the situation.

Miss Leone Duncan, secretary of the Davis Stake, is one of our fine

—more on page 338

Librarians

BOOK REVIEW

Mormon Trail, Pathway of Pioneers Who Made Deserts Blossom, by Howard R. Driggs. American Pioneer Trails Association, Inc. Pp. 95. Price (clothbound) \$1.00.—The text of this small volume is very well written and attractively illustrated by J. Rulon Hales, also a native son of Utah. The story of the Utah pioneers is introduced with a brief sketch of "Historical Backgrounds"—Old Vermont, Old New York, Old Ohio, Frontier Missouri, and Nauvoo—Mother of Mormon Towns. The events that led to the expulsion from Illinois, and the crossing of the "Father of Waters" to the shores of Iowa are treated briefly.

The author has included in his story several Mormon trails both by land and sea, including Samuel Brannan and his company in the ship Brooklyn by Cape Horn to the Golden Gate, the Mormon Battalion, and the part these two companies played in the early conquest and settlement of California. Attention is given to the migration across Iowa and temporary settlement at Winter Quarters on the

Nebraska side of the Missouri River. Then in more detail the journey from the Missouri River to Great Salt Lake Valley in '47. Vivid stories are told of the experiences of the emigrants with the Indians, the mountain men, the meeting of Samuel Brannan with Brigham Young at Green River and Brannan's disappointment in not being able to persuade Brigham Young to make the region of San Francisco Bay the destination of the migrating Saints.

The story of the arrival of the pioneer band in Salt Lake Valley is supplemented by a brief account of the Donner Party, the later hand-cart pioneers on the old trail, the Pony Express and the Old Mormon Trail today. The trails from Vermont to California are shown on a map that makes clear the course of Mormon migrations.

The book is an outstanding example of condensation of historical facts in very little space; this with no loss of interest in the story. This will be generally appreciated, since extravagant use of language is a common literary sin.

OUR COVER PICTURE

(Continued from page 310)

original family thirty-one grandchildren and thirty-eight great grandchildren. Eight grandsons

have completed honorable missions in foreign countries.—Jeanette McKay Morrell

Music

A question that was constantly raised by choristers and organists during our recent Sunday School conventions throughout the Church concerns procedure recommended for going to and from classes.

Nearly everyone will agree that the situation has improved tremendously since the elimination of the former system of marching, years ago. Yet, perhaps there may be other minor suggestions that could be made to further improve the status quo.

It has come to our attention that some Sunday Schools are experimenting with this problem by having the congregation hum a well-known church hymn as they separate for class-work—the contention being that conversation and extraneous noise will be reduced to a minimum by keeping the membership's vocal chords otherwise occupied.

The music committee commends such wards for attempting some active solution to the problem, but at the same time it is the feeling of the committee that this is improper usage of our sacred hymns. They were never intended to serve in the capacity of covering up noise.

We likewise would discourage the playing of hymns by the organist during this separation period for the same reason. It is felt, however, that this particular problem is one of the principal tasks of the organist.

It is suggested that the organist play quiet, reverential organ music. This should help to promote the spirit of the Sabbath day during this brief period of going to and from classes. Any good standard devotional music would be acceptable. Organists should be able to locate a sufficient quantity of appropriate playing material in any of the several organ volumes recommended by the committee.

It is further recommended that the superintendency work out a definite system of separation procedure, best suited to the peculiar needs of its particular school. Perhaps an officer or an usher may be appointed whose duty it is to direct members of the Sunday School in separation and re-assembling.

In addition to these suggestions, it is most important that we solicit the cooperation of every individual teacher in the school. If each teacher would devote a few minutes each Sunday in the separate classes to this problem, it is our belief that the effect would be most pronounced. We recommend that teachers repeatedly, yet tactfully, inform their youthful pupils of the "why's" and "wherefore's" of proceeding quietly from chapel to classroom and vice versa.

After the announcement, spoken or otherwise, concerning class sep-

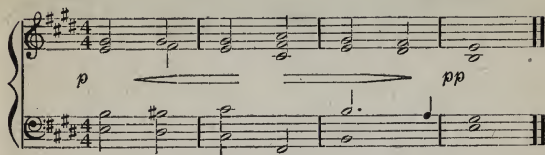
—more on page 351

Sacramental Music and Gem for September and October

PRELUDE

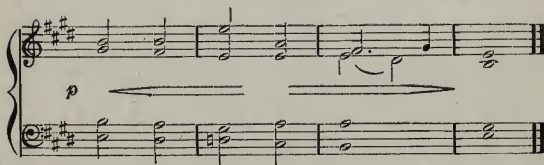
Lento

WILLY RESKE



May we be among the number
Worthy to surround the board,
And partake anew the emblems
Of the suff'ring of our Lord.

POSTLUDE



Ward Faculty — Teacher Improvement

THEME FOR SEPTEMBER: VITAL SPARK THAT MAKES
A LESSON LIVE

A demonstration with pupils of high school age during a recent Sunday School convention in Florida Stake, lifted into the clear *one* thing that gives lasting life to a gospel lesson.

Prayer was the theme. One of our loved songs, beginning "Ere you left your room this morning, did you think to pray?" provided a key line to point the direction of the lesson. Its first stanza was read expressively by a pupil. Then the class sang it with feeling.

Next came the question, "What real help have you ever found in prayer?"

"When I have said my evening prayer," replied one earnest girl, "I can go to sleep." Smiles spread over faces of pupils and observing teachers at this frank, simple statement.

"Just a moment," the teacher interposed to check any lightness or mis-impression, "What prompted the thought you just expressed so sincerely?"

"Well," said the pupil, "After I have asked the Lord to protect me and those I love, I just have faith that He will do it, and my mind is at peace."

"That is a beautiful thought for all of us," remarked the teacher.

"I know that through prayer one can be healed," said one of the boys.

"How can you speak with such assurance?"

"Because some weeks ago I was very ill. My parents were really worried about me. Then Apostle Benson, who was at our conference, came and administered to me and I was quickly healed."

These simple, fervent testimonies from trusting youth brought others from the class.

"As you think of other boys and girls who have sought the help of the Lord through humble faith and prayer, does any instance of an impressive answer come to mind?" was a further guiding question.

"Joseph Smith certainly had such an answer," a boy replied.

"Where in the song book is a beautiful portrayal of that story?"

The song "Joseph Smith's First Prayer," was promptly found. One pupil was asked to read the first and third stanzas. Then the class, led by the teacher, sang lyric lines with understanding expression.

Other instances of notable prayer,

such as Jesus in Gethsemane and Washington at Valley Forge, were mentioned to show how great ones sought the Lord in moments of deep need. Then came another question: "What instance during the last World War lifted the value of prayer simply, yet dramatically, before the world?"

None of the boys and girls seemed to have an answer; so parts of pages 118 and 119 of *The Master's Art* were read. Depicted briefly there is the story of Eddie Rickenbacker and his airship crew, who, forced down in the Pacific, floated in their rubber life boats for some days—with only a Bible and prayer to sustain them. Then, in answer to their fervent pleas to the Lord, came answers which, as Dave Boone wrote, should serve to "silence all who lack faith in prayer." A seagull which lit on Captain Rickenbacker's shoulder and stayed until he could capture it, gave a little food; a black squall drenched them with water to quench their thirst. A vessel happening by saved all but one who had died during the ordeal.

As a final story—to round out the lesson—the teacher gave one out of his own boyhood experiences.

"Two brothers and I were driving a herd of cattle to the Teton Basin. One night we camped on the Blackfoot River. After unhitching our team, we turned the tired horses with all but one of our saddle animals out to graze for the night.

"It chanced that a camp of Indians a bit later came to the other bank of the river and likewise pitched camp. We were all interest

watching these redmen put up their tepees and seeing the men and boys catch fish out of the stream to add to their supper. When night fell all of them and us likewise were soundly asleep. But before we rose early next morn the Indian band had silently stolen away.

"One of my brothers rose, saddled our pony, staked near by, and set off to get the horses. Meantime the other brother and I prepared breakfast. While we were eating, the first brother returned to report that he could not find our animals. A fear that the Indians might have stolen them flashed over us.

"With worried heart I mounted the riding pony and struck off first along the river. A short distance from camp the bank on our side of the stream rose a steep hill covered with lava rock and brush. With my faithful pony I climbed part way up the side to look over the surrounding country. No horses were to be seen.

"Then, remembering what I had ever been taught from childhood in home and in Sabbath School: 'The Lord will hear and answer prayers of faith in time of need,' I got off my little horse, and knelt down in the brush. My boy prayer was simple, fervent, and trustful.

"When I rose the scene was the same. I scanned the country as far as my young eyes could see. Still no horses appeared. Then I started back down the difficult slope. As I did so, an impression, with what seemed almost spoken words came: 'Go to the top of the hill.'

"I began to resist it, arguing

within myself that it was a rough, hard climb; then started down again, when a second time the words seemed to come, 'Go to the top of the hill.' Still I resisted, and again started down. A third time I received the same definite advice.

"At this I turned with my faithful pony to obey. For half an hour or more we fought our way over rock and through the tangle of varied brushes, yet we did not stop. Finally the top of the hill was gained.

"I paused, to survey the scene—a beautiful mountain dell nearly surrounded by a horseshoe rim of lava rock—and with aspen trees flowers and grasses to beautify it. And to my thrilling joy, there feeding on these were my lost horses. They had wandered upward into this hidden nook during the night."

"Of course," concluded the teacher, "if we had been as expert trackers as the Indians, we might have followed them there, but we were not so experienced." It was one time in my life that I learned the Lord does answer a prayer that is made in humble faith."

With this demonstration lesson before them the hundred or more teachers who observed it were ready to participate in the discussion that followed. What basic principles were involved in the presentation?

"How was the lesson begun?"

"The teacher initiated it by bringing a theme out of a loved song: 'Ere you left your room this morning, did you think to pray?'"

"What followed?"

"Purposeful participation by the pupils. They shared in vital experiences of their own connected with prayer."

"A homely analogy, which I learned as a boy watching my grandfather, a pioneer wagon-maker, make wheels," commented the teacher, "may help us here. His first step was to set a stout hub. Next he would put in the spokes, one after another, and after that round out the wheel by setting felloes at the ends of the spokes. Lastly, the blacksmith would set the tire.

"Who in this lesson, set the hub?"

"The teacher, with the help of pupils."

"Who added the spokes?"

"The pupils, under the teacher's guidance."

"What followed?"

"Other illustrations as to prayer, linked with our Prophet, with the Savior, with Washington."

"How did having the pupils read and sing stanzas from the songs about prayer help?"

"It brought all the class into a feeling for the theme." "It gave a homelike spirit."

"What of real value was in the story of Captain Rickenbacker and his men?"

"It brought the inner meaning of the lesson into the living present."

"What was added to the lesson by the story out of the teacher's own life?"

"That put a tire round the wheel," said one of the practical minded men.

—more on page 351

Teacher Training

THE Teacher Training program should be initiated Sunday, September 26. Stake presidents, stake superintendencies, bishops and ward superintendencies are anxious to plan now in order that the class teacher will be appointed, the trainees officially called by the bishops, the materials for the class ordered, and everything set in readiness for the opening date of September 26. In order that these Church authorities who have the Teacher Training program in charge might have clearly in mind the criteria upon which the effectiveness of the program can be judged, they should become acquainted at the outset with the attached list of criteria. They should check last year's program with these criteria and plan next year's program to meet them.

Directions:

Read the following list of criteria and check the key for each item to indicate the extent to which your stake program meets the criterion suggested.

0. Encircle number "0" if your program meets the criterion *not at all*.
1. Encircle number "1" if your program meets the criterion *inadequately*.
2. Encircle number "2" if your program meets the criterion *moderately well*.

3. Encircle number "3" if your program meets the criterion *very well*.
1. One member of the stake superintendency is responsible for teacher training in the stake _____ 0-1-2-3
2. Each ward has access to a regular Teacher Training class _____ 0-1-2-3
3. The wards that do not have access to a Teacher Training class have in operation a "cadet" or "on-the-job training" plan _____ 0-1-2-3
4. The classes were organized and in operation the last Sunday in September _____ 0-1-2-3
5. At the request of the stake superintendent, the stake president each September initiates through the bishops a plan for recruiting teacher trainees _____ 0-1-2-3
6. The number of graduates from the Teacher Training class at the stake commencement exercises in April averaged ten per ward _____ 0-1-2-3

(Note: If the stake averaged ten per ward, circle "3"; if the stake averaged 6-9 per ward, circle "2"; if the stake averaged 1-5 per ward, circle "1"; if the stake averaged less than one per ward, circle "0".)

7. The class enrollment is composed of trainees from all auxiliary organizations and priesthood quorums of the Church 0-1-2-3
8. The enrollment in the classes of the stake is sufficient to provide for all teacher turn-over 0-1-2-3
9. The stake representative has visited all Teacher Training classes at least once 0-1-2-3
10. The classes follow the course of study as outlined in *The Instructor* 0-1-2-3
11. Each class possesses a well equipped library and an ample supply of instructional aids 0-1-2-3
12. All lesson plans of the trainees are based upon the lesson manual of a specific quorum or organization of the L.D.S. Church 0-1-2-3
13. The stake representative has approved a written practice teaching schedule for the members of each Teacher Training class 0-1-2-3
14. The instructors of the Teacher Training classes have submitted to the stake representative a report showing the placement of graduates in teaching situations 0-1-2-3
15. Emphasis throughout the course has been placed upon teaching the principles of the gospel 0-1-2-3
16. After the follow-up visits, the stake representative will file with the superintendency a report on each graduate's work which includes an appraisal of the effectiveness of his teaching 0-1-2-3

See Sunday School *Handbook*, Chapter XII, for further information on organizing Teacher Training classes.

SECRETARIES

(Continued from page 330)

Sunday School officers who has demonstrated the value of charts. This secretary has made a "balance sheet" showing as the total debt the eligible population and each month credits the average attendance, leaving the balance as the unpaid debt. She has also made a very interesting bar chart showing the average attendance of each class in Sunday School—try this, it will surprise you how the figures look when presented in chart form. This chart shows the executives, at a glance, just

which age group needs attention. Sister Duncan has made many more comparative studies and put them in chart form. Her reports have been used both by stake and ward officers.

There is a value in records, but only when they are used to help improve the Sunday School. Secretaries, you are an important link in this organization chain. Make your records talk—make them effective.

References for September Lessons

Abbreviations

Church News—Weekly Church Section of Deseret News.

Era—The Improvement Era.

Instructor—The Instructor.

R. S. Mag.—The Relief Society Magazine.

FIRST INTERMEDIATE DEPARTMENT

History of the Church for Children

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J. N. Washburn, "Black Hawk," *Era*, vol. 50, March, 1947, pp. 154, 166. A true short story of pioneer times—how an early colonizer befriended a wounded Indian.

Spencer W. Kimball, "Weep, O World, for the Indian," *Era*, vol. 50, May, 1947, pp. 298, 348, 349. A description of the injustice done to our red-skinned brothers and a plea for greater educational facilities and redemption of the race.

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"Friends Harvest Crop of Injured Farmer," *Church News*, Jan. 4, 1947, p. 12. Spirit of helpfulness and love manifested when neighbors completed the harvest of an injured farmer.

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Leaders of the Scriptures

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Leland H. Monson, "The Child of a Liar," *Church News*, Feb. 17, 1945, p. 11. King Lamoni and Ammon secure release of imprisoned friends.

Chapter XXXIV. The Fruits of Ammon's Mission

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Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

CREATIVE TEACHING

A teacher in the Junior Sunday School is a very important part of the child's environment. She helps to set the "emotional climate" of the classroom. Her attitudes and her ways of doing things will be reflected in the behavior of the children with whom she works. If she would want the children to be happy and considerate of the rights of others, she, herself, must be a well-adjusted individual. If she would want them to be free from fears and prejudices, she, herself, must radiate tolerance, fearlessness, and good will. If she would want them to freely express themselves in a creative way, she, herself, must give evidence that she believes in and practices techniques of creative teaching.

Creative teaching should be the objective toward which all who are concerned with Junior Sunday Schools are striving. A teacher is an individual with a personality uniquely her own. She has basic needs which must be met if she is to achieve a wholesome development. She needs freedom to experiment—to express herself in a creative way.

Supervision should stimulate creative teaching. A teacher needs help in setting up objectives, in employing teaching techniques which will move towards the accomplishment

of these objectives, and in evaluating the results. She should not be bound down by rigid courses of study nor by dictatorship of specific procedures to follow. She should be provided with the opportunity to exercise originality and to freely express herself through unique contributions of her own. Manuals, teachers' supplements, materials of content, and materials of enrichment are prepared for the teacher with this thought in mind. They are offered as guides filled with suggestive material from which the teacher, as a creative artist, may fashion a lesson plan which will motivate children's behavior.

If freedom from pressure is provided and if motivation towards creative action is effective, there are several things that a teacher can do to prepare herself for the important role of carrying forward creative teaching.

(1) She will need to obtain a working philosophy of child-growth. She will need to know how to study the child—to observe his activities, and realize that all behavior is caused. She will need to learn to accept him as an individual with personality traits, interests, and abilities uniquely his own. She will need to understand the environment in which the child will

grow. She should acquaint herself with local conditions of living and become an active participant of church and community life.

(2) She will need to become a collector of materials of enrichment. She must ever be alert for pictures, objects, film strips, picture books, recordings, bits of scripture, poems, stories, songs, and incidents which might at one time or another be used to clarify a gospel truth or to make the lesson "live" for the children. These collections should be well organized so that they will be readily accessible when needed.

(3) She will need to practice using the materials effectively. She should train herself in the art of story-telling, and should be able at short notice to draw from her wealth of story material an incident or episode which will captivate the interest of the children and at the same time add meaning to the objective of the lesson. She should devise ways and means of displaying pictures, natural objects, and other visual aids so that they will create the desired atmosphere for an effective learning situation.

(4) She will need to become efficient in gaining as much information as possible pertaining to the content of the lesson. Teachers' guides and lesson manuals should be studied in complete units or sections rather than one lesson at a time so that the over-all picture of what is to be accomplished may be discovered. If this manner of study is used a teacher may be given freedom in arranging the sequence of the

lessons to be taught. This plan will more adequately adapt itself to the local situation and to the needs and interests of her own particular group of children.

(5) She should be eager to experiment with new ideas. She should attempt to motivate the children by providing interesting new ways of presenting material and adding surprises frequently to challenge their attention.

A teacher has precious individuals with which to work. She will want each child to reach his optimum spiritual growth and gain for himself a wholesome personality. She, as a person, will also want to feel that she is reaching her optimum development. In releasing her creative tendencies through self-expression, happiness and satisfaction will crown her efforts.

It is to be hoped that each teacher in the Junior Sunday Schools of our Church feels the importance of her mission and practices creative teaching so that the Gospel of Jesus Christ might be effective in the lives of little children.

The article next month will describe adaptation of the subject of the lesson and its presentation to the learners.

—Hazel Fletcher

SACRAMENT GEM

I will think of Jesus
And in His name I'll pray,
That I may love and serve Him
Upon this holy day.

SUPPLEMENTARY ENRICHMENT MATERIAL

A story to be told

SPECIAL MISSION*

When the other children had gone, Jean and Alice stopped awhile to look at the attendance chart hanging on the wall. Up until last week the record for their room had been perfect. Then Kate Long had moved into the neighborhood and there had been a big black tardy mark ever since.

"It almost makes me wish she had never come to this school," said Jean, shaking her head.

"Yes," agreed Alice, "she has spoiled everything. Why can't she get to school on time like the rest of us?"

"She's just plain lazy, I guess," decided Jean.

Miss Miller who was working at her desk looked up. "I wouldn't say Kate Long is lazy," she said. "She always has her lessons ready on time."

"That's right," admitted Alice, "She does good schoolwork."

"Then why can't she get to school on time, that's what I'd like to know," Jean asserted.

"Perhaps there is a good reason," said Miss Miller, "Kate's family has just moved in, you know. After they are all settled maybe Kate can get to school on time."

But the next week was just the same. Every morning Kate Long

came in a few minutes after school had started.

"Late Kate, Kate's late," whispered Toby in the front row one morning when Kate came in a few minutes after nine.

The nickname caught on and at recess many of the children were chanting the rhyme: late Kate, Kate's late.

Kate couldn't help hearing what they said. She turned her back to hide two big tears that welled up in her eyes. She walked away to another part of the playground but there was no one there to play with her. Oh, how she wished they had never moved to this neighborhood. Then she remembered the real reason why they had moved, and she tried to be brave.

After school that night Kate walked home alone as usual. She had tried to be pleasant and friendly with the other girls in her room but it was no use. They paired off in their own little groups and no one asked her to join.

When Kate got home Mother was not there. Aunt Ethel had her wraps on ready to leave.

"How was school today, darling?" she stopped long enough to ask.

"O.K." said Kate, trying to sound lighthearted about it. "How was little Sue?"

"She's cross," said Aunt Ethel, "I think she's cutting a tooth. The baby's clothes are still on the line. Perhaps you will have time to get them in before your mother comes

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home. I've got to hurry to catch my bus. Good-bye dear."

"Good-bye, Aunt Ethel," said Kate.

When Aunt Ethel had gone, Kate pecked into the bedroom where Baby Sue was sleeping. Kate wanted to lean down and give her a little kiss. Baby Sue was so sweet and the nicest part was that she liked Kate.

"We're friends, aren't we?" whispered Kate.

Then she went quietly from the room and out to the clothesline. She brought in the clothes and had just finished folding them when Sue woke up.

Kate went into the bedroom. There was Sue standing up in her bed and leaning against the rail. She started waving her arms happily when she saw Kate and said, "K-K-K," which was all she could say of Kate's name.

"Hi, Baby Sue," said Kate, "Are you glad to see me? Well, let's pat-a-cake then."

Baby Sue patted her hands together. They made a tiny spanking sound, and Baby Sue laughed. Kate laughed too.

"Here," she said, lifting her out of the bed. "Let's get you cleaned up before Mother comes home."

"Ma-ma," said Baby Sue.

"Yes, Ma-ma will come home pretty soon," said Kate.

Kate had just finished tying the last shoe when Mother came in the door.

"Hello," said Mother, "How are my two big girls tonight?"

"Oh, Mother," cried Kate, "I'm

so happy to see you." She ran to Mother's arms. Mother bent down and kissed her. "I'm happy to see you too, darling," she said.

"Ma-ma," said Baby Sue.

"Well," said Mother, "Baby Sue is happy too. I guess that makes us all glad to be home again. Shall we hurry now so we can go and see Daddy?"

"Oh, yes," said Kate. She went into the kitchen to warm Baby Sue's milk while Mother got supper for them.

"My, what a good helper I have," said Mother. "I don't know how I could get along without you, Kate. Helpmate Kate—that's what I'll have to call you."

"How was school today?" Mother asked.

"Pretty good, Mother," said Kate slowly. "The lessons are not hard. But Mother, I liked our other school better."

"I know, dear," Mother answered. "I hated to move too, but we are so much closer to the army hospital here. This way we can see Daddy every night."

"Oh, yes, I'm happy for that," smiled Kate. "But Mother, is there any way Aunt Ethel could get here earlier in the morning?"

"We have tried to think of a way," said Mother, "but her bus doesn't get here until 8:50. Then she has to walk to the house and you have to walk to school after that. Are you very late, dear?"

"I'm always a few minutes late, Mother," Kate answered, "even though I hurry as fast as I can."

"I'm sorry," said Mother. "If only I didn't have to go so early myself. Perhaps we can think of a way. I can't leave Baby Sue alone even for those few minutes until Aunt Ethel comes."

"Oh, no," said Kate. "We couldn't leave Baby Sue alone. It's all right, Mother. I'll wait for Aunt Ethel."

The next morning Aunt Ethel's bus was late, so Kate was even later than usual in getting to school. None of the girls even looked at her when she came into the room.

"Late Kate, Kate's late," whispered Toby in the front row.

"I just wouldn't be so lazy," declared Jean flatly on the way home from school that night.

Miss Miller came up behind the girls just in time to hear the remark.

"I have been doing some investigating about Kate's tardiness," she said, "and I think she has a good reason for being late. Why don't you girls go by for her tomorrow morning. Maybe you can find out why she is late."

"That's an idea," said Ruth. "We'll go early to see to it that she gets here on time for once."

The next morning Ruth, Alice, and Jean all met and went together to Kate's house.

"Maybe she isn't up yet," said Jean.

Alice laughed, "Yes, maybe we'll have to get her out of bed."

But when they rang the doorbell they were surprised to see Kate come to the door completely dressed and ready for school.

"Hello," said Jean, "We came by to go to school with you."

"Yes, won't you walk to school with us this morning?" invited Alice.

"Oh," said Kate, taken aback a little. "Oh," she said again. "I am so glad you came. Won't you please come in?"

"We can't stay, you know," reminded Jean. "We don't want to be late for school."

"I know," said Kate. "I expect you had better go on without me."

"But aren't you all ready?" asked Ruth.

"Yes, but Aunt Ethel isn't here yet and I can't leave Baby Sue."

Ruth, Alice and Jean looked at each other a little puzzled.

"Don't you have a mother?" asked Ruth.

"Oh, yes, but she goes to work early. It's a long way, you see. Oh, won't you please come in just a minute?"

The three girls followed Kate into the house and out into the kitchen where Baby Sue was sitting in her high chair.

"What a sweet baby," they all cried.

"Pat-a-cake for the girls," said Kate.

Baby Sue clapped her hands together and they made a tiny spanking sound again.

Everybody laughed at this.

"You see, Daddy is in the army hospital and we moved here so that we could be close to him and Mother works. Aunt Ethel comes to take care of Baby Sue while I am at school but she doesn't get

here until nine. That is why I am always late for school. You better go on and not wait for me," said Kate a little out of breath after such a long speech.

Neither Ruth nor Jean nor Alice knew what to say, they were too completely surprised. This was a new angle they had never dreamed of. Kate had never said anything about it and of course no one had thought to ask.

"All right," Jean finally said, "We'll go on ahead. But we'll see you later, Kate."

"Good-by," said Kate. "I'm so glad you stopped for me."

"I'm glad we stopped too," said Ruth as the girls walked down the street.

"So am I," agreed Alice.

"And to think I'm the one who said she was lazy," said Jean. "I'll bet she does more work in one day than I do in two."

When the girls got to school they told Miss Miller what they had discovered.

"Yes," said Miss Miller, "I found that out too. Do you think that we can help her?"

"Oh, I hope so," said Alice earnestly.

When the last bell rang everyone was in his place except Kate.

"We have something important to talk about this morning," said Miss Miller. "We have all been sorry when Kate has come in late. I have found out that she needs some help."

Then she told them about the situation in Kate's family, about how her mother worked and how

Aunt Ethel came out on the bus to take care of Baby Sue. She told them about Kate's daddy too—how he had been wounded in the South Pacific where he flew a B-29.

"Oh, boy," said Toby. "Was her Dad a pilot?"

The other boys were impressed too.

"The thing for us to do is to see if we can find a way to get Kate's Aunt Ethel here earlier in the morning. Tell your folks about it and see if they know a way to help. That will be our special mission for this week. Now we will begin our regular work."

When Kate came in late that morning she looked at Ruth, Jean and Alice. They smiled pleasantly at her. Kate's heart gave a quick little beat as she smiled back. The atmosphere of the whole room seemed different. Toby didn't whisper, "Late Kate, Kate's late," when she went to her seat.

At recess all the children crowded around Kate. They wanted to know about everything from Baby Sue to the B-29's. Kate couldn't understand the sudden change, but she was too thrilled to ask any questions.

The next morning Toby got to school almost as early as Miss Miller.

"Miss Miller," he said, "I think I know how we can help Kate. My Uncle Ed who works in the drug-store comes out every morning from the other side of town just like Kate's Aunt Ethel. He gets here sooner than the bus and he said that he'd be glad to pick up Aunt Ethel on the way."

"Why Toby," said Miss Miller, "That sounds like just the thing. Do you want to be the one to tell Kate about it?"

"I'd like to," answered Toby, "since I am the one who started calling her Late Kate."

"Good," said Miss Miller, "the rest of the boys and girls will be glad to hear of your plan too."

When the bell rang and everyone was in his seat Toby told them his plan. They were all so happy to hear it they felt like clapping their

hands. Kate did not come in until several minutes later.

"Surprise!" they all shouted in chorus when Kate entered the room. Then Toby told her about his Uncle Ed.

"Oh," said Kate; "Oh, thank you, Toby."

Miss Miller was smiling. The boys and girls were smiling too.

"Oh," said Kate again. "I'm so glad we moved to this school."

—Helen G. Fichter

WARD FACULTY—TEACHER IMPROVEMENT

(Continued from page 336)

"It did more than that for me," said one of the women. "It was the crowning part of the lesson. It made us know that your heart and soul were in what you were teaching."

"You have lifted into the clear," commented the teacher, "the one

vital thing that makes any gospel lesson live. A teacher's heart and soul must be in it, if it is to go home to the learner, if it is to have a convincing quality, if it is to live and last."

—Howard R. Driggs

MUSIC

(Continued from page 332)

aration, it is suggested that the organist *immediately* commence the playing of quiet music, and that the

two traditional preparatory chorals not be used.—Lowell M. Durham

L. D. S. COLONIZATION IN MEXICO

(Continued from page 327)

Periodicals and magazines, bearing news of the outside world, found a welcome in the homes of many of the Saints, whose love for reading and culture was not dulled by a frontier environment. With the passing of the years a measure of economic prosperity came to the

colony as noted in better homes, improvement in dress, better farm machinery and in the general improved appearance of the town. This upward trend was noticeable until the revolution throughout Mexico threatened the peace and safety of the colonists.

HUMOR, WIT, AND WISDOM

THINKING OUT LOUD (Present company excepted)

What this country needs is more people raising beans and fewer people **spilling them**.

Beating swords into ploughshares is bound to be a noisy business, but the present racket isn't it.

The man who thinks the world owes him a living will likely have a hard job making his collections.

It's not his ability to kick, but his ability to pull that makes the mule such a valuable animal.

A lot of men always recognize their duty in sufficient time to side-step it.

Nobody ever made a law that will prevent a man from making a fool of himself.

A grudge is too heavy a load for any man to carry.

Many a man who can't talk much makes a big hit keeping still.

The high cost of living is no joke—nor, for that matter, is the average joke.

No matter what effect the true egotist has upon others, he always fascinates himself.

—*Sunshine Magazine*

The wife smiled at her husband when he got home from the office. "Poor darling!" she said, "you must be hungry. Would you like some tender chops with golden-brown potatoes and green peas, and mushrooms on toast?"

"No, darling," said her husband, "let's save money and eat at home."

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The absent-minded prof drove up to his garage, looked inside, blinked, and then leaped to his car and sped to the police station.

"Officer!" he cried, "my car's been stolen!"

Professor: "In what way were the citizens of Rome particularly remarkable?"

Sophomore: "They all spoke Latin."

Sales manager: "Miss Lee, wire Matt Brown that I'll meet him Friday in Oconomowoc."

Miss Lee: "Yes, sir. But how do you spell Ocon—that town?"

S.M.: "Good gracious! Don't tell me you can't spell such a simple name. It's capital O-c-o—Capital O-c-k— Tell him I'll meet him in St. Paul."

"Mom, can I go to the zoo to see the monkeys?"

"Shame on you! The idea of wanting to go to the zoo to see monkeys when your Aunt Erma is here."

Guide: "This castle has stood for 300 years. Not a stone has been touched, nothing altered, nothing repaired or replaced."

Tourist: "They must have the same kind of landlord we've got!"

"A yard of pork, please," said the witty woman to the meatman. And the meatman forthwith proceeded to wrap up for her three pig's feet.

Barth and some Mexicans. The price was "770 head of average American cows from three to seven years old." Settlers moving onto the tract were organized into a ward a year later (1880), and St. John's Stake was created in 1887.

St. John's Ward meetinghouse as it stands today has much to remind one of the community's past. Its classrooms, all equipped with blackboards, are built in the old St. John's Academy building, erected in 1900. The school had been established 12 years before for the purpose of providing high school and theological training. A chapel was built in front of the Academy building in 1937.

Approximately 250 persons attend St. John's Ward Sunday School each Sabbath. St. John's Ward is particularly proud of its Junior Sunday School. Certainly from it will come stalwart leaders who will give luster to the community's future.

—WENDELL J. ASHTON

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ST. JOHN'S WARD MEETINGHOUSE

ARIZONA's history is studded with stirring stories of Mormon colonization. The Little Colorado River region, where the town of St. John's is situated, has been the setting for some of them.

The Little Colorado country, in northeastern Arizona, saw its first Latter-day Saint settlements during the 1870's. Floods from the 'angry Little Colorado' menaced early settlers, but in 1878 there were enough Saints in the region to establish a stake—the first in Arizona. It was named Little Colorado, and its first president was Lot Smith, who had marched across what is now southern Arizona as a member of the Mormon Battalion when only 16 years old.

The following year, Saints settled at what is now the town of St. John's. Ammon M. Tenney, well-known missionary among the Indians, purchased squatters' rights to a large tract of land near a settlement (which became St. John's) established six years before by Solomon and Morris

—more on other side